

D I V E S⁶
AND
LAZARVS,
or rather,
DIVELLISH
D I V E S.

Delivered in a Sermon at PAVL'S
Crosse, by R. J. Preacher of
the WORD.

Very necessary for these times and pur-
poses : published for the greater comfort
of those that taste the bitterness
of affliction.

Math. 5. 3.

Blessed are the poore in Spirit: for theirs is the Kingdome of
Heaven.

The Twelfth Edition.

LONDON,
Printed by I. B. for Robert Bird, and are
to be sold at his shop in St. Laurence Lane,
at the signe of the Bible, 1638.

D

T
urple
fully

20

Lazare

2

tumis

the do

2

errie

the ri

2

is ey

us in

Imprimatur Tho. Wykes.

Mart. 2. 1638.

D I V E S and L A Z A R V S,

Or rather :

Divellish D I V F S.

Luke 16. vers. 19, &c.

There was a certainte rich man cloathed in
urple and fine silke : and fared well and dilici-
ously every day.

20 Also there was a certainte Begger named
Lazarus, which lay at his gates full of sores.

21 And desired to bee refreshed with the
sums, that fell from this rich mans table ; yea
the doges came and licked his sores.

22 And it was so that the Begger died, was
briued by the Angels into *Abraham's* bosome
the rich man died and was buried.

23 And being in hell in tormentes, he lift up
is eyes and saw *Abraham* a farre off, and *Laza-*
rus in his bosome, &c.

These words (right Honour-
able, right Worshippfull
and Beloved) have relation
on what the precedent ver-
ses in this chapter, wherein
in our Saviour Churc^t,
from the thirtieth verse to the seuenandie,
are propo-

Dives and Lazarus,

responed the coustousselle of the pharisees, by shewing vnto them, that no man can serue two masters that is, God and riches : All these things heard the pharisees, which were confeus, and they mocked him: whereupon he aptly and fitly taketh occasion to relate this parable of the Rich man and Lazarus.

Hearken. and I shall speake of a great rich man; that flourished here on earth, in all pompe and abundance, that shined in Courtly purple robes, that was cloathed in Byssus and fine silke, that fared deliciously, that was lodged softly, that lived pleasantly. But understand what became of this rich man; his yeeres being expired, and his days numbered, and his time determined, he was snuffed to the fatal banquet of blacke vgly death, that maketh all men subject to the rigour of his Law; his body was honourably buried, to respect of his much wealth: but what became of his soule? That was carried from his bier to dwell with the vible; from his purple robes to burning flames; from his soft silke and white Byssus, to cruel pangs in blacke Abyss; from his palace here on earth, to the palace of Pluto in hell; from Paradise to a dungeon from pleasures to paines; from joy to torment; and that by hellish meapes and damnable spirits, into the infernall Lake of boyled Barathrum.

or divellish Diver.

Barathrum, whereso' two, two, and alas, where
is weeping and wailing, and gnashing of teeth,
Matth. 25. The wicked shall be turned in-
to hell, and all the people that forget G O D,
Psalm 9.

Hearken also of a certaine poore begger, clo-
thed in ragges, with miseries pained, pained
with grieses, grieved with sores, sorely tormen-
ted, unmercifully condemned, lying at this rich
mans gate, desiring to be refreshed but with
the crums that fell from this rich mans table,
but dogges had more pity than this rich man
on this distressed creature, for they came to
visit him, they came to comfort him, they came
and licked his sores.

Well, his time being also determined, hee
went the way of all flesh, and Death was the
finisher of all his miseries and grieses, *Vix as-
sumpsit mortem, ut mors vitam acciperet*: Hee
died once, to live no; ever. And what became of
his soule? It was carried from his body to his
Maker, from a house of Clay, to a house not
made with hands, from a wilderness to a pa-
radise; from an earthly prison, to an heavenly
Palace; from the rich mans gate, to the
City of the great G O D, from paines, to
pleasures, from miseries to sores, from A-
dam's corruption, to Abrahams bosom. It
was carried by Angels into the Quarters of

Dives and Lazarus,

Angels. to haue his being and moouing in the
ever, moving heauens with God him selfe. *Vbi*
vita & victus, & copia, & gloria, & salus, &
pax, & eternitas, & bona omnia : *Wh*ere is life,
God, and abundance, and glory, and health, and
peace, and sternty, and all good things, all a-
bove all that can bee either wished or desired:
And this is the subiect that I am to speake of
in your presence. *Sed quid primum, what shall*
I say first: let it please you to consider the argu-
ment of this scripture, which is two-fold.

First, our Sauour Christ hereby adviseith
all rich men to bee mercifull to their poore bre-
thren in this life, lest they finde no mercy in the
life to come.

Secondly, he doth comfort all poore men, that
although they are afflited in this life with
great miseries and calamities, yet they shall be
censed in the life to come, and rest in Abra-
hams bosome.

The parts of the Scripture, are fourre.

1 The life of the Rich man, in these words,
There was a certaine Rich man cloathed in
purple and fine filke, and fared deliciously e-
very day.

2 The life of the Begger, in these words,
A so

or divellish Dives.

Also there was a certaine begger named Lazarus which was laid at his gate full of sores, &c.
3 The death of the begger in these wo:ds, and it was so the begger died, and was carried, &c,

4 The death of the Rich man, The Rich man died and was buried.

In the first part; I note these three circum-
stances. 1 What this rich man was, and whe-
ther there was any such man, or no?

2 What his apparel was, not meane or po-
niry, but purple and fine stike?

3 That his diet was not base, nor homely;
but delicious; and not once, or twice but every
day.

In the life of the Begger, I find fourre circum-
stances.

1 Where hee liued, in no Palace or hause,
but at the rich mans gate.

2 How hee liued, neither in health nor wealth,
but miserably full of sores.

3 That he desired in this life, not Lordships,
houses, or land, or gold, or siluer, but crums
to save his life.

4 Who shewed the begger kindeste in his
life: not the Rich man, but the rich mans dogs,
The dogs came also, and licked his sores.

In the death of the begger, I note three cir-
cumstances.

1 What

Dives and Lazarus;

1 What became of his body being dead : no mention hereof is made in holy Scriptures : it may be buried with little or no respect, because he was a pore man, or else cast into some ditch ; by reason of his sores.

2 What became of his soule : it went not to Purgatory, (for there is no such place) but was carryed into Abrahams bosome.

3 By whom : by Angels : It was carried by Angels into Abrahams bosome.

In the death of the Rich man, I note these two circumstances :

1 What became of his body being dead : It was honourably buried, because of his great substance.

2 What became of his soule : It went to hell. He being in hell torments, lift up his eyes and saw Abraham a farre off, and Lazarus in his bosome.

Of these in order.

And first in the life of the Rich man, we noted what this Rich man was, whether there was indeed any such man : no : wherefore there may a question arise, whether this be Parable or History : The writers hereof do not agree.

Mirlore saith, Quamquam quisdam ha-
similis

or divellish Dives.

plex Parabola esse videtur, tamen quia his Lazarus nomen exprimitur, rem gestam narrari probabile: Some are of that minde, that this is a Parable; yet because (said he) Christ ex- pelleth here the name of Lazarus, it argueth that he spake of a thing that was so con- sidered.

Likewise saith Franciscus Lambertus, Creden- tum magis esse historiam & exemplum verum nám Parabolam: It must be believed that this is rather a History, and a true example, than a Parable.

But Theophylactus is of a contrary opinion, Parabola vera est, & hec non historia. This is a Parable and no History.

Easmus also setteth, that it is but a parable, whereby all rich men may learne to bee merciful to their poore brethren, that they may speake soz them in the day of vengeance and wrath.

Stalla also saith, Erat quidam homo, non quidam vir; he speakes of the species, not of the individual; as one particular man; therefore it is a Parable.

Many Writers there are, also, that rather aiming at the arguments and observations herein, have not set downe their judgments, whether it be a parable or History: wherefore it might seeme to sedome in me to suspene

Dives and Lazarus,

my judgment also heretin, especially since Mar-
loret saith, *Parvum refert, verum sit Parabola, an
Historia, modo summam doctrinam teneant lectors.*
It greatly skilleth not, whether it be a Para-
ble or History, so that we duly consider the
doctrine heretin.

But because it is requisite that I also shew
whatre opinion, I will returne my verdict accor-
ding to my evidence; and therefore in naked
truth I find and hold that it is a parable: and
my reasons are these two; First, because our
Saviour in the beginning of this chapter, doth
relate a parable of the Rich man that had a
soneward, &c. Therefore he continueth in this
chapter to open his mouth in parables, accor-
ding to the prophet, I will open my mouth in
parables, and shew darke sentences of old time.
Secondly, because the Rich man cried out of
hell unto Abraham, and Abraham answered
the rich man; which must needs be understood
parabolically: for the damned in hell can not
see nor heare the Saints that are in heauen, neit-
her by reason of the distance of place, and also
because of the many sphaeres & oþres that are
twixt heauen and hell; neither shall they see or
know what is done there. And againe, Abra-
ham's throat is dry, and cleaueth to the
rope of his mouth; therefore he cannot speake
a lond as to bee heard out of heauen into hell.

Therefor

or divellish Dives.

Therefore it is but a Parable.

But here we see first that the wicked are so little respected with God, that hee will not touchsafe so much as to name them. I will not (saith David, speaking in the person of God) make mention of their names within my lips. And againe, Such as be foolish, shall not farry in my sight, so then hateth all them which booke vanity. And haue not our sinnes also deserved that wee shold not be remembred of God, and that he shoule utterly forget vs, that he take away his loue and fauour from us? Yes verily, for what pride, envy, and impie ty is there practised here among vs : pride against God, envy against men, and impie ty against our owne soules and consciences; haunting touch-
ing even the very tropicke of all wickednesse, so that our sinnes cause God to forsake vs and not to remember vs. Plutarch in the life of Theseus reported of one Plea a woman that rubbed all the passengers that passed by her place, called Crommyonia, where she dwelt: which History may not unfitly bee applied to our sinnes; for they like Plea rub vs of grace, Honour, of blessings, of good name, and of Gods loue too. *Solum peccatum homicida:* It is sinne onely that cutteth our thynges. It was the sinne of Egypt, that plagued Egypt, and it was the sinne of this City, that plagued this City,

Dives and Lazarus,

City: although now the Lord hath spared it a little season, yet let us not presume of his long-sufferance: for if punishments argue sins, and his judgments plagues, have we not cause to feare great calamities to ensue? I conclude this point therebye with the prophet Isa. 5. Wo be unto them that draw on wickednesse with cords of vanitatem, and sin as it were with a cart-rope. I heard a voyce, saying, Wo, wo, wo, unto the inhabitant in the earth. Whereupon one noteth, that there are three, Triplex vero, Primum vero propter culpam, secundum vero propter tribulationem mundanam, tertium vero propter aeternam penam: There are three kinds of woes, the first wo is so; sin and offences: the second so; worldly tribulation and misery: the third so; the everlasting paine. All of these three woes did the rich man suffer: two of them were alreadie begun here on earth, and the third was finished by being in hell torment.

Secondly, let us consider what his apparel was; purple & fine white, as some will have; but then we read, και ενδιδυσκετο το πορφυραν και βυσσον, which word byssos, although some take it for that fine flax, yet let it here be understood of silk. Have

There was very great difference betwixt the apparel of John the Baptist, and this man. His so Johns raiment was Camels haire, with a leathern girdle about his loines, which doth argue both reparation and mortification in him; but this else,

or diuellish Dives.

If a rich mans apparell was purple and fine silke
long whose outward apparell did argue the present
and his heart: the outward habit for the most part
resembles the inward habit and condition of the
ere mind. Pride, as saith one, is grounded in the
harm heart of man, a vice most loathsome to God,
an iugatefull to man, and hurtfull to the soule.

But let vs consider the thare circumstances
want in the life of this rich man, to wit, what his
ther diet was, Deliciously every day: and here we
cunscie what the chldren of this world delight in,
namely in saltnesse of meat: *Qui neglegit supero-
rum cultu, Baccho indulgent, veneriq; ministrant:*
: for who neglecting the service of God, hangs of-
: ften themselves to serve Bacchus and Venus.
the whence one noteth, *Gula delectationem, non necessi-
tatem auerit, A gluttonous person eateth more*
than his pleasure than necessity: so did this Rich
man; so did our first parents, it was not through
*care or necessity, that they did eat of the forbit-
en fruit; but through wantonnesse, pleasure,*
fforum solenesse. Much is the strength of gluttony,
*it so that it is called, *Blandus Damon, dulce venenum,*likewise peccatum, quam qui habet, scipsum non ha-
bit fieri, quam qui non habet, peccatum non habet, sed
nani ipsorum est peccatum: Gluttony is a flattering
a lewd diuell, and pleasant saine, and a sweet poyson;
urges which who so bath, hath not the vise of him-
selfe, which who so bath not, bath no sin, for he*

Dives and Lazarus,

is all sinne it selfe. Besides, it hath an especiall
effect, so; it doth, as Gregory saith ; generat-
lust.

Therefore it is well noted, that it is, *Amissio
temporis, naufragium castitatis, ruina corporis*.
The losse of time, the shipwrecke of honestie
and the ruine of the body. To be shott, it was
gluttony that caused our Parents to tran-
gress: it was gluttony that caused Lot to com-
mit incest: it was gluttony that made Esau to
sell his birth-right: it was gluttony and drun-
kennesse that caused Nabals death: it was glu-
tony that lost Balthasars kingdome.

Be not thou desirous of dainty meats, said
Solomon: for he that loneth banqueting, shall
be poore, and he that delighteth in wine, shall not
be rich.

Also here I cannot but commend the tem-
perate diet of our well fed Monks: W. Mo-
nachus, *vestri stomachi sunt amphora Bacchi*.
Monks bellies are Bacchuses barrels, like unto
to their country man Alpires a Roman, fa-
mous for his gluttony. The righteous eat, and
are satisfied: but the belly of the ungodly hat-
never enough; Pro. 13. There are therefore three
kinds of eating; moderate, as that of Iohn the
Baptist, and that of Elias, David, and Daniel.
Immoderate, as this of the rich man, which he
ate deliciously.

or, divellish Drives.

and so let us a noble leave the Witch man, and
conquer the second, that which is the life of the
Beggar.

There was also a certain Beggar named La-
zarus, &c.

Woe Lazarus? what, lying at a gate, and
was full of sores to? Could not this Witch man af-
ford thee some out house to lye in, to shoo off
some thie from storages and tempeste? no. Could
not his seruants pity thee? no. Could not his
children speake so; thee? no. Could not his
wife instruct her husband so; thee? no. Could
you easie done them any wrong? no. But La-
zarus, it may be thou art stout; and often times
Beggars will be cholers: thou perhaps would
not have some great almes, or some Copper
pence, or some Farme of this Witch man? no
temper, thou wouldest haue some balme in warts, or
Monyng dikes; no; or, thou wouldest be at the
gate with his seruants; seruants? no me, wouldest I
fayrely refresh my soule: nothing but crownes
had my life: nothing but crowns, crowns and
all from the Witch mans Table: y knowes he
fareth plentifullly, and that he maye feed spares
him.

What shall I say of the hardness of this chal-
lenged Witch mans heart? Let me speake for Lazarus
unto this rich man yet I shall but againe concur-

Dives and Lazarus,

and nothing of this here follows : I have a messe
sage unto thee, O thou rich man, from the
great God of Heaven, and he doth before thee,
that thou respect the Dwyer, that lieth at thy
gate, pained with sores, patned with griefe, and
diseasur, fleshe fleshe through hunger ; and I beseeche
the in Heaven, that thou have pity on the dyp
sinner, as God shall have pity, money and his
aduancement on thee, and looks after them immedately
and shall be paye thee againe. But the answere
was : I thank you, heres some summe by
my selfe, and so long as he can be made
cleaned by such meanes, he will never lacke, but
any other frans upon him. Nay, but godd saye, as
thou plase you alway to helpe this poore
man; I wold saye it were grader, and be
comming to the gate before this swesteres
doorray, seeking him bereft with sores, before
her frans, with the dogs hichting him, the
swesteres wife, with a fayrecount face, and
comely looks, began to saye unto her : I
assure you before father, that such misfor
tunes comfite, and such plagues come to
thee, if the next day, thy governour or right
hand, find these afflictions light on thee. Be
advised, O good spaffier, come comfie, Be
advised, O good spaffier, come comfie, good
spaffier, come comfie; good spaffier, come comfie
to me my life, I shall saye this unto thee
good spaffier, good spaffier, I beseeche thee

or, devilish Dives.

of you; I beseech you for Christ's sake, take some
lighty, some consolation, some merriment on me. But
he with an angry look, rebuking Lazarus, said,
Hence hence you fool rogue, not a penny, not a
mite will; not a crum of bread; and so stepping
from the scene, and his cares from the
company of Lazarus; returned into his palace: And
the poor man's throat being stopp'd with crying,
his heart fainting for want of comfort, his
tongue cleaving to the roof of his mouth, be-
ing too,me out with sufflings and intortions, shiv-
ered at the rich man's gate. Now went a quaker
to Lazarus against this rich man, & com-
piled, acquisit, nonne lapides clamabant? If I should
not say pointe, the very stones would cry. D
id not you rich people, with full of no learning,
and rich spiles, a winter there spent? My sir, La-
zarus is dead, he is come at my gate, & has bled
all the hours there, that I have not money enough
to bury him before to-morrow. If I could
have some bread this day, I could still cry and die
here. If it be convenient to you, go to Lazarus; but if not, I

Dives and Lazarus,

raggs, that them setting noon thy dogges had set
pitty on him, them wouldest have no pitty uppon him
on him thy selfe : what eyes hast thou then that
wouldest not see his sores : what eares hast thou
then, that wouldest not hear his cry : what hands hast
thou, that wouldest not stretch out thy armes
out to give : what heart hast thou, that wouldest
not melt in thy boord : what soule hast thou
that wouldest not pity this silly Soule , that lieth
in wretched body , poore Lazarus ? If the stones
could speake, they would cry fit upon thee : If thy
dogges could speake, they would comande
deince thee of unmercifulnesse : If dead Laz
arus were here , his sores would blide astreight
soore thy face, and cry in thy ears , that thou art
art guilty, guilty of his blode, and that thy sinnes
is more then can be pardoned.

Why shoulde I not tell thee the position thy house
is prepared for thee : this shall be thy position
to dwelle : let thy dayes be few, and let none
take thy office : let thy children be scat
tered, and thy wife a widow : let thy children
have bonds, and begge their bread : let thy
fie be it also out of desolate places : let the
stranger consume all that thou hast, and let
stranger spyle thy labour : let there bee
man to pity thee , nor to haue compassion
of thy sufferinge condition : let thy name fall
clame forgotten, and in the next generation

or, divellish Dives.

Let his name be cleane put out : let him be an execrable example to all the world : let him be curse^d up in the City, and cursed in the field ; let him be cursed when he goeth out, and when he cometh in : let him be cursed when he lies downe, and when he riseth up : let all creatures, and the chayre ato^r him selfe forsake him , Angels refuse him, heauens shewe at him , earth open thy mouth, hell receive him, spirits feare him, the law torment him, let no mercy be shewed vnto him that shewed no mercy : thus shall the fates of Lazarus bee revenged by the just conueniences that shall fustly fall vpon the rich mans azae.

But here let vs first obserue the little or no shew of mercy, that the children of this world make to the godly in this life, how basely they despise them, and unmercifully respect them. They clapped on me with their mouches as it had been a sturt^d upon them, they stood staring vpon me, saying, See upon thee, see upon thee, we saw it with our eyes. So did this rich man stare vpon poor Lazarus, crying, See upon thee, lothsome son^d of helle. Therefore here we see, that there was no man, *Triplex peccatum, nefas in Deum, malitia in proximum, scelus in seipso*. Impurity toward God, malitie toward Lazarus, and vengeance against himselfe : and the little mercy that bloudy min-

Dives and Lazarus,

sed Herod delivered to the innocents, sufficeth
ly poues this place: whereupon Saint Grego-
ry thus applieth, Quare horrendus, &c. What
should that horrible deede, that cruell ex-
pynched out from Herod; that the young inno-
cents should be slaine? What should none be
Herod, that hypocrite, that bloodsucker be-
appoynted to act this crassil, this weefull, the
more than unnatural tragedie? What harm
had they done him? What ill thought against
him was imagined by them? what occa-
sion of murder was offered by them? What fa-
re or wrong was pretended towards him, that
the City of Rhamia shold so; no cause be-
ing with Butchers, that shold murder the inno-
cents, and destroy new-borne babes? In Rha-
m, there was a voyce heird, lamentation, weep-
ing & great mourning. What can with tongue
declare the miseries and calamities in the
towne, that there shold be such a lamentation,
such a wyping, cōsent of children, of mother
of fathers, of kynred, miserable crying out
the wretched murderers to save their lives?
What can deplore the many & sundry faces, mu-
ners, innocent sunfiting looks of these prettie
babes on their fatal executionery? that the per-
infant, so soone as it was borne, and cleaved
the brest, shold receive a deadly wound th-
rough his howels? and the weefull mother off

or, divellish Dives.

having the child a dog; was constrained to seek her infants blow in the dust; yea, and often times the cruel flame for haste, with a fire; & thereby scattered mother and infant together. Which cannot without feares rightly comfort these things. Neither was this capitall sentence of Herod surely against his infants that were but one yeare old, but if any had lived to the age of two yeeres, that they also shoulde be slaine.

There is perceived but most plainly the manner and humours dealing of the wicked world towards the Children of God, how unmercifully they doe vsse them, like as Cain used Abel, and as Achab dealt with Naboth, or as the Rich man dealt with Lazarus. But here let the ungodly unmercifullie leare, that they that doe no mercy to poore Lazarus in this world, shall find but little in that to come. And let Lazarus leare also: since his miseries are so great, and so many in this life, to leake for a better in that life where there is no such cruell dealing. Let us then with Stella leare this world, for *Impossibile est in hoc mundo esse & non timere, & non dolere, & non laborare, & non periclitari*: This cannot possible bee in the world without feare, woe, & paine, sorrow, paine, miseries, and such like, as Lazarus self.

Secondly in the life of Lazarus, I noted how he liued, to wit, miserable and full of woes:

Dives and Lazarus,

yet this rich man would not pity him. Christ himself could not of his meety but cure the taper when he saw him full of sores and leprosies; and Elisha could not but of humanity fetch Naaman the Assyrian to wash himself in Jordan, that he might be whole: but this rich man would not helpe the poor Beggar, neither by his counsell, yestee, table or crums, but let him alone to plaining misery at his gate.

There was note in the person of Lazarus, the great miseries and afflictions that the Church of God both endure in this world.

Great are the troubles of the righteous, saith David; yet small, or few, but great and many; Psal. 34. And again, He will thorowly purge his floore, not lightly nor by halves, therewhile, Matth. 3. And he will search Jerusalem with candle-light lest he shoulde overset any wickednes therethin. So that as saith Bernard saith, *In sordibus generamur, in tenebris conservamur, in doloribus perimur:* We are begotten in uncleanness, we are nourished in darkness, and brought into this world with bitterness. *Triplex enim sunt dolores, scilicet cordis, mundi, & inferni:* These are those kinds of sorrows, the sorrows of the heart, the sorrows of the world, and the sorrows of hell: *Primi sunt ex natura, secundi ex necessitate, tertii pro aequitate:* Thee sorrow in respect of nature, the sorrow in this world of ne-
cessity

or, divellish Dives.

iniquity ; the fild shall happen to the rich man he
shall have no share of equity, when he shall confesse himselfe to
shame justly plagued.

And further to prove this place, we have
had many examples in the scripture, but that is sel-
dom one of Job may not be omitted, whose
miseries were more than many; and intoler-
able : as first he being a just man, and one that
honored God, to be thus plagued : so when his
messenger was relating tragical newes to him
there came another on the necks of him, like
the waves of the sea : while he was yet speak-
ing, there came another ; while the other
was yet speaking; and while he was yet speak-
ing, there came another; and yet this good man
had not so much as an hours respite to breath
to recetue comfort and consolation by any
means; his goods were lost, his body plagued,
his servants slain, his domes were dead, and
no creature left alive to comfort him, but onely
his wido wife to grieve and vex his heart.
*Miseria est copia tribulationis, & inopia consola-
tions, quanto multo fari e quis patitur; & a nemine
decuratur :* misery is then a sea of tribulation,
scarce a drop of consolation, when a man
opprest many wayes, and relievued by no
means.

For further proue hereof, adde hereto unto
the

Dives and Lazarus,

The histories & relations of that blessed soul whom
the Virgin Mary, the mother of Christ, to her intent
at her eye plucking bade was borne, her true age;
was with his wiers intangled; first she was carried
through Herods cruelty to fly from hence
Bethlem into the land of Egypt, to the land of
Israel from thence; from the land of Israel,
the parts of Galile, from thence to the City
Nazareth: thus the holy Spypot with her mother
then holy Anne, was compelled to flps to; for her
of their limes, and to take their diet and lodging
where they could finde it. The foxes have holes
and the birds of the aire have nests, but the
Son of man hath not whereon to rest his head.
March. 8. From the hours of his birth, until he
was fiftene yeres old, she never slept but
twice of her life and her Sonne too, being be-
trayed by the red Dragon, and persecuted by Ha-
rod and the world. He came among his own
and his owne received him not. But when he
came to thirty yeres of age. O if I
not expelle no; speake her grieses, too gries-
sous as the sunne when betrayed and driven to
the houses of wicked men, when as he
haled and pulled before Counsels, when as he
drew him self from pillar to post, when as the
first time sent from Annas to Caiphas, from Ca-
iphas to Poncius Pilat, to be iniustly condemned
for his

or, devilish Dives.

when as the hours that fellall soundeance of Judge-
ment pased from Pilat and the Iaches Crucifi-
cation; when as she saw her sonnes shrowd of his
complaint, and beat with rods; when as she saw his
tormentes crowned with sharp thornes, that puncched
a bloody tricke boleone on his sacred face; when
she saw the fates him led to execution: when as she
saw him boylt upon the Crofie to suffer death
not before her face. O how she wept and sorrowed
in her hands, when as she saw his hands spred a-
gynge, and nailed to the Crofie. O how she be-
held behynd her pleasant leuely chayre with bitter
and thynfull teares; when she saw his flessh piersed
behead with a speare, that bloud and water fifteth out,
full as out of a rocke. O shes cried out, O yee that
are past by, O ye that passe by the Crofie, know ye
not the respect of my sonne? When as she saw her
sonnes heade, O how she beat her brest! when
as he gane up the Crofie, O how her heart mol-
led too full in her! who can with unwordly woordes
declare the misteries of this wondrous feald.

The Adamant stone is distilled in bloud: and
let either the misteries of Mary, or the bloud of
Jesus Christ mollifie our stony hearts, & cause
our eyes to runne over with streames of
teares.

O that my heade were a well of wafer, and
mine eyes a fountaines of teares, that I
might

Dives and Lazarus,

might keape for the miseries that the friends of
God and martyrs of Jesus Christ have suffe-
red in this life ! But what counsell shall I give
in miseries? truly to learne patience, which is
defined thus; *Patientia est obedire Deo in re-
randis adversis, sed ita ut non Deo transcur-
nec aliquid contra mandata faciamus*: Patience
is a vertue that teacheth vs to obey God in our
miseries, but so that we be not angry with him,
nor rashly charge God, nor doe any thing a-
gainst the will of God, but patiently to endure
what his pleasure is to inflic upon vs. I doe
conclude this point with the psalmographier:
The patient abiding of the poore shall not pe-
rish for ever, Psal. 9. 18.

The rulynge, in the life of the Beggar w^t notes
what he desired in his life, crums: desiring to be
refreshed with the crums that fell from the rich
mans table. Out of these words I doe obserue,
that þ godly doe desire no great matters in this
life, they shal not after hono^r, & promotion, but
if they haue wherewith to serue their present
necessities, wherewith to be content *Habens vi-
ctu^m & vesticu^m, sufficour Sauio^r Christ*, Having
food and apparell, be therewith content. But
the rich man, he must fare delicately, and so fat
himselfe for the slaughter. *Gullosus habet cor in-
ventice, lascivus in libidine, cupidus in lucro*: The
Cluttons

or, diuellish Dives.

Gluttonous heart is on his belly, the Wantonous
heart is on his lust, and the Covetous mens
heart is in his chest ! But here since Lazarus
with request but crums, let vs yield to his re-
quest, and let vs learne to be mercifull. *Misericordia est dolor ex alterius concepta miseria, & ad
accurrendum propense: Mercy is a kind of griefe
that commeth by thinking on other mens misse-
ries, and willing to shew comfort; hence the
word is derived: Misericordia quasi misericordum cor-
dens: Mercy, because it procureth sorrow of
heart to think on miseries, Qd, Misericordia
quasi misericordum scorsum rigorem cordis: Mercy, be-
cause it striketh an extreme Cold to the
heart: or, as some will have it, Misericordia
quasi misericordia rigans corda. Mercy, because
it poureth a wonderfull sweetnesse on the heart
of him that concemeth comfort by somes miseries
Mercy. O how pleasant would this mercy bee
you ! O how sweet would crums have beene
into the heart and soule of Lazarus if hee could
have had them ! But there is *Triplex misericor-
dia, propria, paterna. fraterna; prima ad siccandum,
secunda patris ad filium: tertia ad proximum:*
Mercy is threefold, there is a proper mercy, a
fathers mercy, and a brothers mercy: the first
belongeth unto our selues, the second is from
the father unto the sonne, and the third is from
our*

Dives and Lazarus;

one leftest to thy neighbour, from each one that drid
thee : concerning the first, David saith, And the
long as thou dwelt god unto thy selfe, men did
spare no well of thee. Of the second we read, And he
smot him smot his flame afar off, run on him, and he
smote him, Luke 15. Of the third, we reade of the
mercy of the Samaritan, which he sheweth
unto him that fell among theenes. Then he sheweth
mercy on Lazarus, which is in diff'rent; let us shew
not like the Lettis pass by Lazarus, that liege and
scorned, and more than halfe dead; bade me shew
mercy, I say, on Lazarus which is a member of me: b
Chrift, bade mercy on Lazarus, and God shewed that
bade mercy on the. Blessed be the mercifull, for
they shall obtaine mercy. And so let us come now
to the fourth part in the life of the Begger : for
who shewed this Beggar mercy? not the Riches
man, but his dogs.

The dogs came and licked his sores. The rich
man dogges by letting Lazarus, fanght them
sooner to have mercy on him, but hee would have
not; wherefore he had worse than a doggish reb,
bare and cruel heart. But here's first wee need.
God's providence towards his children, hee forsooth
had them comforted & fed, though by dumb
and sensable creatures; so the dogs here came
and licked Lazarus sores. So Elias was fed by the
Prophets to save his life, 1 King. 17.4. And thos doy
shall

or, divellish Dives.

the salt drinke of the river : and I have command
and the Ravens to feed them there.

This, I say, is done by Gods providence;
wherein we shewe what tender care and carefull respect
we have had over his Children here we see,
the first is the myrry of God himselfe, *Prima specie-*
secunda fructuosa, tertia pretiosa: the first is
most excellent to beholde, the seconde is spetuous, the
thirde is pracion to the soule. By the first Lazarus
is resureceted : by the second Lazarus
and all his belouing children are resurec-
ted : by the third Lazarus and all of us are car-
ried into Abrahams bosome to the infagtoone of
hell, for a while.

Secondly, in that dogs came and licked Laz-
arus so sore, when the Rich man himselfe say-
eth to the hys, we otheres, shewable wondre crea-
tures of the earth, (are in their kindes,) better
than many men. Therefore it is that God com-
mandeth by the mouth of his prophet; The oxe
oweth his owner, and the Asse his masters
will know me, but my people will not know me, saith the
Lord. See the dogges here knew Lazarus to be
the sonnes, but the Rich man would not bouch his
hand to know him: therefore his owne dogges con-
cammented him of mercilesse cruelty.

But is not the meeting that which Pliny reporteth
of the doggs, *Fidelissimi homini ante omnia sunt canes*
shall

Dives and Lazarus?

& cym: Dogs and Horses are most loyall to God
loving unto man, above all other creatures. Aga-
gant, *Quod impetus eorum & servitio mitigat*
ab homine concidere humi: That their fam-
meli and cruelty to mitigated, when one do
fall on the ground: but Lazarus humbled hi
selfe on the ground, and lay in the dust, yet the
Rich man hath no pity on him, he relented
not. *Soli nomina sua canes norunt:* Dogs only
other sensible creatures know their names.
Would all Christians would remember the
names, and what belongeth thereto: howe
they were incorporated into the Church, so
bewed to forsake the Devil, the world and
the flesh. Agant, *Soli vocem domesticam agnoscunt*
canes. Dogs know the voyses of them that
in the house: if one come at midnight and call
will them, they will cease to barks: they
know the householders voice, and them of the
household. I would men would learne to know
Christ their householder, and the voyses of
Prophets and Preachers of his household.
Agant, *Scrutantur vestigia canes:* They search
out paths of their masters. We will not
lose the paths of righteousness, nor tread
the lost steps of our master Christ although
he said, Learn of me; and although the
Wise doth earnestly exhort us, Be ye followers
G

or, divellish Dives.

God as deare children. *Persequitur inimicum*
a canis ; a dog chaseth his enemy ; but our enemy
the Dtuell chaseth vs. Note that medichable
partne that is in a dogs tongue, for it healeth
and was comfortable to Lazarus. Mans tongue
cutteth and killeth. Thy tongue saith David,
it cutteth like a sharpe razor : and the tongue that
telleth lies, slayeth the soule. But now let vs
consider the third part, which is the death of the
begger.

It was so that the begger died. Here in the
passage fulfilled : *Mors optima rapit, deterrima re-*
quirit, & horribilissima est I speake of tragical matters
of Funerals and Obsequies, of dissolution and
death, which is called by many metaphors in
the holy scriptures, as sometimes *Transitus ex*
hunc mundo ad Patrem : A passage of going out
of this world to the Father. Sometimes *Dis-*
solution; so Paul calst it, *Cupio dissolvi, & esse cum*
Christo: I desire to be loosed, and to be with
Christ. Sometimes *Luorum Cane*, as in the
Philippians, Death is to me advantage. Some-
times *Somnus a fl̄epe*: So Abraham and David
slept with their fathers. Sometimes *Semina-*
re, a sowing: It is sowne a naturall body, it
riseth againe a spirituall body ; & it is thus de-
scribed, *Mors est separatio animae a corpore, requies-*
i laboribus, & miserijs huius seculi. Death is
G

Dives and Lazarus,

separation of the soule from the body, a rest and quietnesse from all labours, paines and miseries of this wicked world. But there are three kinds of Death, to wit, Corporall, Spirituall, and Eternall.

The Corporall Death is a naturall separation of the soule from the body, &c.

The Spirituall Death is two-fold : there is Mors Spiritualis piorum & impiorum. There is a Spirituall Death of the godly and of the wicked : the Spirituall Death of the godly, Mors peccati & mundi dicuntur, it is to die awayne unto sin and to the world : the Spirituall Death of the ungodly, Est mors fidei & anima, is the death of faith and righteousness of the soule , which death the ungodly taste of, although they be yet living.

The Eternall death is Semperna infelicitas & miseria qua secunda mors dicuntur : An everlasting unhappynes and misery, when the soule is separated from God and the company of all Saints, which is called the second death.

Moritur ergo homo temporaliter, moritur spiritualiter & nuliter ; moritur spiritualiter & damnabiliter.

Man may therefore taste of these Deaths:

Fift,

or, divellish Dives.

First, Corporall : Secondly, Spirituall and
profitable : Thirde, Spirituall and damna-
ble.

*Primum Christus suscepit : Secundum docuit:
Tertium damnavit.*

The first is a temporaill Death, that Christ
himselfe did suffer.

*Non quia noluit, sed quia voluit, mortuus est
Christus.*

Not because he wanted power to withstand,
Death, but because he would dye willingly
and offer a sacrifice for the whole world that doe
believe in him.

The second, that is, the Spirituall profitable
Death, to dye unto sinnes and the world, hee
taught by his owne example, Yee are dead with
Christ, &c.

The thirde, that is, the Spirituall cuerla-
ting Death, hee shall give vnto the reprobate
in the day of judgement: Goe yee cursed into
hell fire, prepared for the Divell and his an-
gels.

But in the death of the Begger, first we no-
ticed what became of his soule, It was carried by
Angels into Abraham's bosome. Wherby we
learne the immortality of the soule, Pythagoras
was the first among the Grecians, that taught

Dives and Lazarus,

the soule was immortall. The philosophers also, and Heathen poets doe proue the immortality of the soule.

*Cedit enim retro de terra quod fuit ante
In terram, sed quod missum est ex aetheris
oris,
Id rursum cœli fulgentia templarecep-
tant.*

That part of man that was made of earth went to earth ; and that part as came from heaven, went to heaven againe. But leauing these we proue by Scripture the immortality of the soule. Man was made a living soule. Therefore the soule is immortall. And here in the Text, Lazarus being dead, his soule was carried into Abrahams bosome.

Here therefore is the damnable opinion of the Atheists ouerthrowne : so if they deny God they must also deny that they have soules: and so it consequently that they are not men. But Saint John teacheth them, that all things were made by the WORD of God, and without it nothing was made : therefore if they are made, they are made by the WORD of God, and of a reasonable soule , which doe acknowledge and belue in the Creator. *Anima est
primum*

or, divellish Dives.

primum principium vita, per se subsistens, incorporeæ ac incorruptibilis: The soule is the first begining of life, substantiating of it selfe, incorporeall and incorruptible. Saint Austin, *Anima est spiritus & substantia incorporeæ, corporis sui vita, sensibilis, invisibilis, rationalis, immortalis.* The soule of man is a spirituall or incorporeall substance, sensible, troublable, reasonable, immortall: soz as bee also saith, *Solus homo habet animam rationalem:* Onely man hath an immortall soule, Lazarus soule was carried into Abrahams bosome, which is a quiet Haven, which the faithfull haue gotten by the troublesome pannigation of this life, that is, the Kingdome of Heaven. There is *Duplex Regnum, Gratiæ & Gloriæ.* There are two Kingdomes, One of Grace, and the other of Glory.

Here therefore we note that the soules of the Elect, being separated from their bodies, are presently in joyes, and are carried into Abrahams bosome; so called, because it belongeth onely to the faithfull. Well then, Lazarus soule went to Heaven; and Christ saith to the Thessalonians on the Croſſe, This day shalt thou bee with me in paradise. Not to morrow, or next yere, but this day. Therefore the soules of the Elect being separated from their bodies, are

Dives and Lazarus,

in say and rest. As also on the other side; the soule of the Rich man and the damned, after they be separated from their boodes, are in hell-torments.

And thus much concerning the place whither Lazarus soule was carried being dead, namely, into Abrahams bosome.

Lastly, we noted by whom, by Angels: It was carried by Angels into Abrahams bosome. An Angell doth signify a messenger, according to the Cetymology of the Word: and this name is proper to them in respect of their offices: but they are devided otherwise, namely, to be ministering spirits, created to the glory of God, and benefit of his Church; and there are nine orders of Angels, as the Divines doe write, and as we gather out of Scripture.

1 The first, are they that wee call Seraphins, *Qui semper Dei amore ardenti*, who alwayes burne with the loue of God, they glister, and shone in brightnesse, and their office is, *Bonitatem Dei considerare*, to meditate on the goodness of god.

2 The second, are Cherubins *Qui principaliiter relucent Divini numinis radio*, who principally doe glorie a reeler of the brightness of God, and they doe *virtutes Dei considerare*, consider the vertues and quality of God.

or, divellish Dives.

3 The third order are *Throni*, a regall seat, and that office is *Assistere Dei Throno*, to stand about the Throne of God.

4 The fourth are *Dominationes*, Domains, and they doe instructe in spirituali bello, instruct and direct men in the spirituall combatte that is betwixt the flesh and the spirit.

5 The fiftare *Principatus*: *Principalities*: and they doe *Principes regere*, & *homines docere*, guide Princes, and teach every one to reuerence them in their place and calling.

6 The sixtare *Potestates*, powers: and they doe *Potestatem demonum coercere*, restraine the power of Devils.

7 The sevntare are *Virantes*, Wettues, and they doe *Miracula operari*, worke miracles.

8 The eightare *Archangeli*, *Qui sanctorum annuntiant*, who declare wondrfull things.

9 The last order are Angels, *sed hominibus magis propinqui*, more nare to men in office: and they doe *Homines ad divinam cognitionem ducere*, teach men the knowledge of heavenly things. Behold I will send mine Angel which shall goe before thee and keepe thee in the way, *Exo. 23.* He will give his Angels charge over thee, that thou dash not thy foot against a stone, *Psa. 92.* Angels doe instruct the ignorant. So the Angell

Dives and Lazarus,

To teach Joseph to flee into Egypt from Herods Cruelty. Angels doe attend the souls of the Faithfull, being separated from their bodies, and carry them into everlasting joy and rest, as is manifest in this place.

Nowe see therefore the fender care and loue of God, which hath thare properties, Sweetnesse, Wisedome and Strength. HEE loued vs sweetly in that hee take on him our flesh : hee loued vs by his wisedome, in that he presented þ blamis that shold light on vs : hee loued vs by his strength, when as he endured the bitter pangs of death for our sakes. Therefore hee shall be called, Amicus dulcis, consiliarius prudens, adjutor fortis. A sweet friend, a wise Counsellour and a strong helper. And so let vs consider the fourth and last part, which is the death of the Rich man.

The Rich man died also ,&c. Here we may see, that Death is the wayefall flesh. Death maketh Cedar and Shrub. Death calleth away the Rich man from his pleasure, and Lazarus from his paine: and all must obey when Death calleth. It is not the wantesse of Prouice, nor holynesse of Priest, strenght of body, feature of face, wisedome, beauty, riches, honoar, nor any such secular regard & in pleane against Death, þ promulgede a man from the grans. Starum est

or, divellish Dives.

*inibus semel mori: The decree is out, all
must dye once; all must taste of this distasteful
cup of death. Let us then know that the pale
death, and he that filleth thereon, whose name
is death, comes running on towards us. All
that is within us and without us, are remem-
brances of death. The sun rising in the east
and setting in the west, the death our rising
and falling, our coming in and going out of
this world. All cry unto us, we must away, we
must hence, as Christ said, My kingdom is not
of this world. Death is a separation of the soule
from the body ; the husband separated from the
wife of his youth ; the father separated from his
children whom he dearely loued, the children
from their parents, the master from his servant,
the servant from his master ; thus parents
friends, and all must part.*

The first circumstance of the Rich man, is to
know what became of his body : It was hond-
dred buried. But here we see, that honourable
man doth not profit the damned soule: Tares
growe as well as wheat all tyme: the one
wes vp so; the fire, the other so; the barne,
gather the tares in bundles, and burne them :
gather the Wheat into my barne, *Matt. 13.*
But let us lastly consider what became of
the soule :

And

Dives and Lazarus,

And being in hell torments, &c. But ~~that~~ ^{Abraham} can no man so well relate miseries, and no man of ~~can~~ ^{that} describe the torments of hell so well as ~~the~~ ^{wretch}; ~~that~~ ^{both} felt the same, let the wretch man ~~him~~ ^{who} did ~~soul~~ speake, and let us hear him what hee sayeth. ~~Lazarus~~, He being in hell torments, he thus beginneth me the O wretch that I am, why did I suffer ~~Lazarus~~, cry of starve at my gate? for which I am shut in in thy gats of hell: why did I not give ~~Lazarus~~ a cruse of bread? for which I cannot have here now ~~one~~ from drop of water to coole my tongue. Why did ~~you~~, n^o shew ~~Lazarus~~ no mercy on earth? for which unmerciful ~~merry~~ is shewed to me in hell. What shall I do? Oh for I am tormented in this flame. I will cry ~~if~~ I could ~~g~~ Abraham, Abraham have mercy on me, and ~~now~~ if I ~~for a~~ Lazarus, that he may dip the tip of his finger in ~~water~~, and coole my tongue: I am tormented here ~~in health~~ Abraham, I am torn in peices here, Abraham, good Abraham, not a ~~here~~ here my purple rayment is flames of fire: Not a light is darkenes, my day night, my companye born are devels; O how they hale me! O how they vex me! O how they vex and torment me! Here ~~are~~ & curse; my feet are scorched, my hands are seared, my ~~the pl~~ is wounded, my eies are blinded, my ears dudled, my sensles confounded, my tongue is eat that it is very hot, send ~~Lazarus~~ therefore, Abraham creat with a drop of water to comfort me; one tongue in

or, divellish Dives.

Abraham, one drop of water.

But Abraham answered him; Thou damned
wretch; once thou didst disdaine Lazarus, once
thou didst refuse Lazarus, once thou didst scorne
Lazarus, now Lazarus shall disdaine, refuse and
scorne thee; once thou stopp'st thine eares from
my cry of Lazarus, now he stoppeth his eares
from thy cry; once thou turnedst away thy
eare from Lazarus, now hee turneth away his
eare from thee; once thou deniest cratnes to La-
zarus, now hee denieth water to thee; not a
drop full, not a drop of water.

Oh Abraham, but now if I had my goods, I
would give Lazarus all for a drop of water :
and if I had a million of gold, I would give it
for a drop of water; now if I had a world of
wealth I would give it all to Lazarus: therefore
Abraham, one drop. But he answered,
not a drop.

Not a drop? then cursed be the day wherin I
was borne, and cursed be the night wherein I
was conceived; cursed be my father that begot
& cursed be my mother that bare me; cursed
be the place that kept me; cursed be the purple
rbes that clothed me; cursed be the delicate
meat that fed mee, let mee be most accursed of
creatures both in heaven and earth. And so
one issue wee him cursing, who indeed was most
accur-

Dives and Lazarus,

accursed: and learne, that the soules of the dead, not being separated from their bodies, are in hell torment.

Hell is described by many metaphors: horrible darkenesse; a land as blacke as darke-
nesse it selfe; also unquenchable fire: *Ibi fleus, & stridor dentium, fleus quidem ob ignem qui non extinguitur, stridor dentium ob vermem nunquam morientur.* There shall be wyping gnashing of teeth, weeping for the fire that
ever shall bee quenched, gnashing of teeth
the worme that never dieth. Also it is cal-
infernus, a dungeon, a bottomlesse pit. *In-
nus lacus est sine mensura, profundus est sine f-
ndo, plenus ardore incomparabili, plenus dolore in-
tolabili:* Hell is a lake that cannot bee mea-
sured, so deepe that it is without bottom,
full of intolerable heate, full of incompa-
rable paine. Also Gehennam, a bally
unto Jerusalem, wherein was a Chappell,
the which the idolatrous Jewes did sacri-
fie their children unto a brazen Image called M-
oloch, whiche being made hot, inclosed them in
hellip thereof; and lest their cry should moue a
to pitty them, they made a horrible noyse wi-
th drums and other instruments: whereupon
place is called Tophet. Thus will the Lord
speake with his enemies in his wrath, and v-

or, divellish *Dives*.

in his sore displeasure.

But some may demand, where this place of Hell is? If I should take upon me to declare it, it would appeare unto mee, Annibalem Formio, as the adage is; and I were mad, out of my element: I had rather with safety hereby say, that there is a Hell to punish the merciful Rich man, and the damned; he being in torment: therefore there is a Hell and torments both.

Therefore to conclude all in one word, and supply all that hath beene spoken to this present time and place, let vs all in our vocations come to have mercy on Lazarus, that is, on our bretheren, that wee may find mercy, and our mercy may rejoyce in judgement. And you magistrates of this City, thinke upon Lazarus that lyeth in your streets, that pineth in your gates, that starueth in your prisons for lacke of crums, hearken how they cry: Bread, bread, a loafe of bread for Jesus sake. Who doth not hear them? who would not pity them? who would not comfort them? Also see you chuse good and mercifull officers to keepe Hospitals and Hospitallers that may feed Lazarus, and not fill their owne purses and bellies: Let this Rich man die. And you that sit in the state of Judgement, and are Gods here on earth,

Dives and Lazarus,

earth, let the matter be rightly judged betwix
the Rich man and poor Lazarus ; let Equity
in your right hand, and Justice in your left ;
first that Lazarus is poor, and that he is
able to impeach Law against the Rich man,
defend him, and let him have right. Disend
fatherless and the widow. See that such as
in need and necessity have their right : then if
the righteous God of Heaven blesse you,
blesse the Land for your sake : then shall we
with Lazarus in the Blessed place of rest
which the onely Lord Jesus grant
us for his spreties sake,
Amen, Lord Jesus,
Amen.

FINIS.



